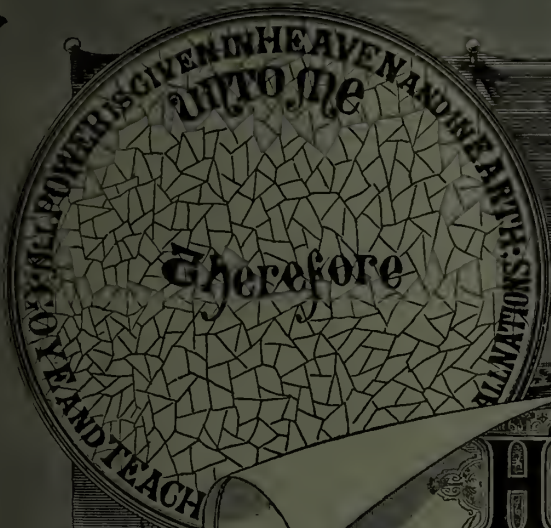


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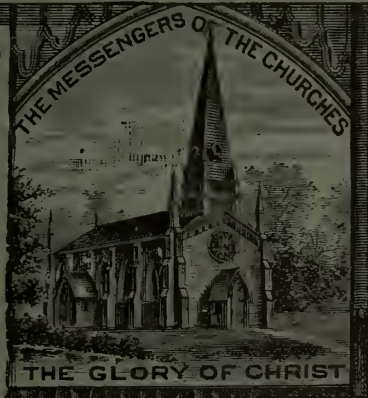


APRIL, 1894.

HERALD OF MISSION NEWS

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APRIL,

1894.

OUR VIEWS OF MISSION WORK.

THE GOSPEL TO THE NATIONS.

Rev. J. M. Foster, Boston.

"All power is given unto Me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you." (Matt. xxviii: 18-20.)

In the Song of Songs, "The Shulamite" represents the Church in her corporate character, as the organic body of Christ. "The Daughters of Jerusalem" signify believers considered as individuals. In Matthew's Gospel we have the Church's commission to "the nations" as organized bodies. In Mark the message is addressed to individuals, "to every creature in all the world."

The prophets were sent as the ambassadors of the King of kings to the nations. The Lord said to Jeremiah: "See, I have this day set thee over the nations, and over the kingdoms, to root out, and to pull down, and to destroy, and to throw down, to build, and to plant." So the Gospel ministry is to say to the great nations and mighty rulers of the earth: "Now, then, we are ambassadors for Christ: as though God did beseech you by us, we pray you in Christ's stead, Be ye reconciled to God."

I. *The power to commission His ambassadors to the nations originates in the authoritative investiture of Christ with royal prerogatives.*

By the "decree" of Jehovah, Christ was formally appointed King in the councils of eternity, when the covenant of grace was ratified. "I was set up (appointed) from everlasting." In the Garden of Eden He appeared and announced to the guilty pair that He would tread upon the neck of their destroyer as a conquering hero. "The seed of the woman shall bruise the serpent's head." In the fulness of time His appointment was publicly acknowledged in the unction of the Holy Spirit, who descended upon Him in the form of a dove. "God, Thy God, hath anointed Thee with the oil of gladness above Thy fellows." The authority with which He was thus invested made all His garments to "smell of myrrh and aloes and cassia, out of the ivory palaces." But it was in His coronation that His regal power was openly and formally recognized. Then "He sat down on the right hand of the majesty on high," "far above all principality and power and might and dominion, and every name that is named, not only in this world, but in that which is to come," "a sceptre of righteousness" was placed in His right hand, "a crown of pure gold" was set upon His brow, "thousand thousands ministered

unto Him, ten thousand times ten thousand stood before Him." His "chariots were twenty thousand, even thousands of angels"; on His vesture and on His thigh a name was written: "King of kings and Lord of lords," and the whole universe is made to ring with the loud acclaim: "Worthy is the Lamb!" By virtue of this universal mediatorial dominion Christ commissions His ambassadors to enter the public domains of all nations, and call upon them to submit to His authority. Satan, the god of this world, had taken unlawful possession of the nations. He held them as his possession. When Christ came he shouted: "Shall the prey be taken from the mighty? Shall the captive of the terrible one be delivered?" Satan was the strong man who kept the house. Christ was the stronger than he who came and bound him with the cords of the law fulfilled, and spoiled his goods. And He authorized His servants to go and take possession of these goods. In 1812 the King of England invaded the territory of the United States. The people were called to arms and he was driven back in inglorious defeat. He had no right here. But in the Sepoy Rebellion of India in 1857, Queen Victoria sent her Viceroy, who offered amnesty to all who would lay down their arms and submit to her sceptre, while those who refused were to receive no quarter. This she had a right to do, because they were in rebellion against just and legal authority. Christ, in thus commissioning His ambassadors, is only providing to make reprisals from a kingdom that had withdrawn allegiance from its legitimate sovereign, and erected the standard of rebellion in the earth; and He has received authority to subdue the rebellious

and to rule in the midst of His enemies. Without granting the kingship of Christ over the nations, His special kingdom, which "is not of this world," would "take its rise in usurpation, and its claims would be maintained at the expense of law and order." Cortez had no right to lead his conquering companions into Mexico. Napoleon had no right to enter Egypt. England had no right to make war upon Afghanistan. But the Lord Jesus Christ has a *perfect right* to lead His armies into all the nations of the earth, and demand submission, because He has been commissioned by the Father. "And He shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers; even as I have received of My Father."

II. *Christ's mediatorial dominion is spiritual, and gives efficiency to this commission.*

The kingdom of Christ is not earthly and temporal, but spiritual and eternal. "My kingdom is not of this world." It is spiritual in its origin, "the kingdom of heaven"; in its subjects, "ye are not of this world"; in its laws, "the law is spiritual"; in its end, "the kingdom of God is not meat and drink, but righteousness, and peace and joy in the Holy Ghost"; and in its administration, "not by might, nor by power, but by My Spirit, saith the Lord." Its officers are spiritual, for they are clothed, not with magistratical, but ministerial authority. They bear not the "sword," but "the keys of the kingdom of heaven." Its army is spiritual, "good soldiers of the cross of Christ." Its weapons of warfare, offensive and defensive, are spiritual, "the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds."

And its sphere is the heart and conscience, "the kingdom of God is within you."

But we are not to suppose from this that the dominion of the reigning Mediator is limited to His covenant people. His kingdom is in the world, though not of it, and is capable of being affected favorably or unfavorably by earthly and temporal powers; therefore He has been made "Head over all things to His Church." His dominion extends from the roofless heavens to the bottomless pit. And this universal dominion is spiritual. We read that "the Spirit was not yet given, because Jesus was not yet glorified." The full measure of the Spirit was not given until Christ had suffered. "He was put to death in the flesh, but quickened by the Spirit." This seems to mean, He was put to death bodily, but quickened spiritually. As a reward for suffering and death, He received the resources of the Spirit's energy and influence. He was made a quickening Spirit. The Holy Spirit is His as a purchased gift. As the exalted King He gives the Spirit. He said: "It is expedient for you that I go away, for if I go not away the Comforter will not come; but if I depart, I will send Him unto you." When the Spirit descended on Pentecost, Peter said: "Christ hath shed forth this." The first gracious work of the Spirit is "to convince the world of sin," and Peter said: "Him hath God exalted with His right hand to be a Prince and a Saviour, for to give repentance to Israel."

But the operations of the Spirit are twofold, natural or common, and gracious. The latter are limited to God's people, the former are universal. In the beginning He brooded upon the face of the deep, reducing chaos to the cosmos. He beautified this earth and garnished the heavens.

Vegetable and animal life was created by Him. He breathed into man's nostrils the breath of life, and man became a living soul. He gave Bazalliel wisdom and understanding to devise all manner of cunning work in gold and silver and brass. He gave Socrates, Plato and Aristotle their profound thoughts. The genius of Homer, Virgil, Dante and Shakespeare is from Him. Alexander, Cæsar and Napoleon received their military courage and skill from Him. Fox, Pitt, Cromwell, Adams, Webster and Sumner received their statesmanship from Him. The conquests of the Chaldean, Medo-Persian, Grecian and Roman Empires, resulting in universal empire, were the Spirit's preparation of Christ's way. He stirred up the barbarian hordes of the North to overrun and destroy the Roman Empire. He broke the night of the "Dark Ages" by the Crusades of the eleventh and twelfth centuries. He led to the formation of the triple alliance between Germany, Austria and Italy, holding Russia in the east and France in the west at bay. He will break the alliance and blood may flow to the horses' bridles. He led to the discovery of America, and the setting up of the Republic. He leads men to discover the resources of the earth, gold and silver, and brass and iron, and coal, and oil, and gas. The invention of the mariners' compass, of printing, of the steam engine, the electric dynamo, telegraph and telephone, are the operation of the Spirit. He touches the hearts of kings and emperors, and the gates of every land are opened to the missionaries. The abundant harvest is His blessing. The famine is the withdrawal of His energy. The pestilence, the plague, the tornado, earthquake, fire and war, are due to the withdrawal of His al-

mighty restraining power, allowing the forces of evil to work their work for a time. Everything good and true and beautiful, the social, political and national order of the world, are due to the Spirit. All evil is the result of His saving, protecting, quickening power being temporarily and partially stayed.

But all these operations of the Spirit are subject to the authority of the King of kings. When there were so many conversions in the Roman Empire that it would have collapsed had the Christians been removed, and when by the victories of Constantine Paganism went down, and Christianity ascended the throne of the Cæsars, "Christ shed forth this." In the First Reformation, when the truth proclaimed by Luther, Calvin and Zwingle shook every throne of Europe and the Vatican at Rome, "Christ shed forth this." To-day the Spirit descends upon Germany, England and America, and they control the civilization of the world. "Christ hath shed forth this." By and by the Spirit will be given without measure, and the kingdoms of the world will become the kingdoms of our Lord and of His Christ. "Christ will shed forth this."

III. *The nations, in their corporate character, as moral beings, are subjects of this commission.*

Historians and political philosophers recognize the fact that a nation is a moral personality, having reason, will and conscience; a unity and continuity running through the generations; capable of rights and obligations, and having a character for good or evil, as pronounced as the individual. They speak of "national faith," "national honor," "national integrity." A nation contracts a debt, and may not

repudiate. The crimes of one generation are visited upon those following. What is more common in Scripture than "ungodly nation," "hypocritical nation," "wicked nation," and "holy nation," "righteous nation," "godly nation"? The Roman could stigmatize the Carthaginians with "Punic faith." And the embittered poet spoke of "Perfidious Albion." The great English poet and statesman, Milton, said: "A nation ought to be one huge Christian personage, one mighty growth of an honest man, as big in virtue as in body." A nation can proclaim a Fast and keep it. A nation can call for a day of Thanksgiving and observe it. A nation can observe the Sabbath by stopping the whole machinery of government, including the mail service, compelling the cessation of common labor by individual and corporation, and leaving its people free to "spend the whole time in the public and private exercises of God's worship, except so much as is to be taken up in the works of necessity and mercy." A nation can repent and confess its national sins, as did Nineveh. A nation can swear allegiance to the Lord Jesus Christ, and enter into covenant with Him, pledging itself to suppress all open and public violations of the precepts of the decalogue, and to encourage the people in virtue, morality and integrity—"a terror to evil doers and a praise to them that do well." A nation can receive the Holy Spirit in its corporate capacity, fitting it for the duties of its sphere, just as the Church receives Him in her corporate capacity, fitting her for the duties of her sphere. Hence we read: "He shall sprinkle many nations." If we take another reading the sense is even stronger. "As many individuals were astonished at His humiliation,

so shall His exaltation cause many nations to leap for joy." This is the Spirit's blessed work, showing Christ to the people. In the 72d Psalm, one of the effects of Christ's dominion over the nations is: "He shall come down like rain upon the mown grass." In the 110th Psalm, after stating that Christ was exalted to the Father's right hand, it is added: "Thy people shall be willing in the day of Thy power." This is the organic people. In the 133d Psalm the Spirit is compared to the dew descending upon the divinely constituted Church and State. "Zion hill" represents the Church. Mount Hermon stands for the State. "As the dew of Hermon, and as the dew that descended upon the mountains of Zion: for there the Lord commanded the blessing, even life forevermore." When the Jews returned from Babylon, and were rebuilding the temple and establishing the civil order, the prophet Zechariah encouraged them: "It is not by might, nor by power, but by My Spirit, saith the Lord." Baptism is the symbol of the anointing of the Holy Ghost in the new economy. Hence the commission reads: "Teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." When a nation swears allegiance to Christ, and destroys the liquor traffic, prohibits Sunday mails, Sunday trains and Sunday newspapers, puts an end to speedy and easy divorce, and exalts those who fear God to positions of honor and trust, the Holy Spirit descends. "He shall baptize you with the Holy Ghost and with fire." The organic people, the nation, receive the same kind of Baptism of the Spirit, in that sphere, as the Church, the corporate body of Christ, receives in her sphere.

IV. *The proclamation of His crown rights and royal prerogatives is the instrument through which the Spirit operates in national regeneration and sanctification.*

The prophet Ezekiel was sent to the valley of vision. It was full of bones, and they were very dry. He was commanded to prophesy. And he preached: "O ye dry bones, hear the word of the Lord!" A noise was heard, bone came to his bone, and flesh and sinews came upon them, but there was no life in them. Then he prophesied to the winds—the Spirit: "Come, O breath, and breathe upon these slain that they may live!" And they "lived and stood upon their feet, an exceeding great army." These bones represented the house of Israel, and their resurrection the national restoration of God's people. The Spirit performed this miracle through the preaching of the word of the Lord. The question is asked, "Why is the Church's prophesying so inefficient in these latter days?" The Church has been in the Reformation Period now four hundred years, and yet only a small part of "the land" has been taken for Christ. Out of nearly 1,500,000,000 in the world, 1,000,000,000 have never heard of Christ. This is called the "age of Missions." The Church has done much in translating the Bible into various languages and dialects, multiplying and distributing copies, and sending missionaries to the perishing. But the fact remains, that while the Church has gained 3,000,000 converts from the heathen world in the past century, the heathen world has increased 300,000,000. And among all the nations only three can lay any sort of claim to be "Christian nations," viz.: England, Germany and America, and they are so

loaded with popular vices and crimes as to make the title a misnomer. Why is this? I answer: 1. *The Church needs purifying.* The Church is wedded to the world. The saloon is an institution of Satan. Church members vote to legalize it. The lodge is a department of the kingdom of darkness. Church members, officers and ministers are in the lodge. Sunday trains and the Sunday newspaper are worldly. Church members own and use both. A political body that accepts authority under a constitution that ignores the authority and law of the King of nations is guilty of political atheism. Church members are identified in such political action. And until the Church purges herself of these violators of God's law by discipline, she will not receive that measure of the Spirit that is necessary to the saving of the nations.

2. *The Church does not preach a full Gospel.* The prophetic office of Christ is proclaimed, and men accept of the revelations of His Word and Spirit to make them wise unto salvation. Christ is proclaimed as Priest, to atone for our sins, and make intercession for us before God. But how few proclaim Him as King. There is an ominous silence respecting His regal office. And here is the explanation of the slow progress of the Church's work. Let Christ be proclaimed King over all the earth; King in our hearts and lives, in our homes, schools and markets, in money and commercial exchanges, in city councils, legislatures and Congress, in State and National Constitutions; let Him be proclaimed King of nations as well as King of saints, and that the nation and kingdom that will not own Him shall perish; then the Spirit will be "shed forth," and "a nation will be born in a day."

V. *The Church that proclaims a full Gospel will refuse to have political fellowship with any nation that disowns our Saviour-King.*

Here the Reformed Presbyterian Church stands alone in the sisterhood of Churches. She has maintained the duty of political dissent from immorally constituted civil governments from her birth in Scotland to this day. It is the only way in which we can free ourselves from responsibility for national rebellion against the King of kings. It is the most powerful remedy that we can apply to political atheism. Thus the ambassadors for Christ free themselves from complicity for the sins of the nation, and place themselves in a position to make their message most effective.

The National Reform Association was organized thirty years ago to unite the friends of Christ in a co-operative effort to bring this nation to the feet of her King, by making a Constitutional recognition of His authority and law. Last November, the greatest convention in its history was held in Allegheny, Pa. The interest reached a white heat. The resolutions adopted most wisely connect every leading reform of the day with the law of Christ, and at last sum up all by affirming the necessity of a recognition of Christ's claims in our National Constitution to make these efficient. The Association furnishes the Covenanter Church a strategic opportunity to declare the truth respecting Christ's crown and sceptre and throne.

The question is raised: "Should Covenanters make political dissent a part of their message?" I should say, yes. It is the legitimate application of the doctrine of Christ's kingship over the nations. It is a liberty I have always used as I had

occasion. "Wisdom is profitable to direct." Our National Reform brethren of other Churches say in public meetings, that *voting* is the way to bring about this reform. Why should I be deprived of the privilege of saying, that political dissent is the true remedy? It is self-evident that every Covenanter should feel at perfect liberty to declare the whole truth on the National Reform platform. There is nothing in the constitution of that body to prevent it. Duty makes it imperative. But to talk of our Church withdrawing from a movement which has for its original and avowed purpose the very object we seek, and the accomplishment of which would remove the

ground for our political dissent, is surely the height of unwisdom. Let no such thing be thought of. We all believe in National Reform as provided in the National Reform Association. Let us push that. We all believe in our political dissent as the only position that can make our message efficient. Let us press that upon the consciences of all Christian citizens. Let our ministers publish it in every paper, secular and religious, within their reach. Let them proclaim it from the platform of every meeting they can attend, as the application of their message respecting Christ's royal claims. We are not divided. We are one. Let us go forward as one company.

ITEMS OF MISSIONARY INTELLIGENCE.

ABROAD.

MERSINE, ASIA MINOR.—In a letter to a friend and not intended for publication, dated Feb. 16, Miss Jennie B. Dodds writes: "The school is still increasing. We now have sixty-six boys and girls in the Boarding School. It keeps us all quite busy. I never had better health than I have had since coming to Asia Minor. I never enjoyed my work so well as I do now. I rejoice every day that God saw fit to allow me to do this work. Miss Sterrett is looking a great deal better than she did on our arrival. She needed company as well as help. She has been and is a faithful worker."

The following letter, which Rev. R. J. Dodds has kindly forwarded to us, will enlist the sympathies of the church on behalf of Mr. Nicola Dabbak, who has

proved himself an earnest evangelist and faithful above many:

TARSUS, Feb. 13, 1894.

REV. MR. DODDS:

DEAR SIR: Some days ago my brother sent to me about three hundred pictorial cards, on each a text from the Gospel, some of them in the Arabic language and the rest in the Turkish language, and I have presented some of them to several persons, and I never thought it shall be great danger to me and great trouble to my wife. Last Saturday, four hours after sunset, our street door was roughly knocked, and some persons inhumanly called me, but I was suffering from my sickness, yet I went out to see who are those. Behold, two policemen ordered me to go with them to the Government's Court. I said to them, "Why

did you not come at day? Now I cannot go as I am so sick, but to-morrow I will go." They replied, "Just now you must come." I asked them, "What is the matter?" They did not answer me, but one of our neighbors whispered me, "To-day the Government retained ten letters and some Armenian persons, and perhaps for this matter those came now to take you." Though I am innocent, yet I and my wife at once remembered what we heard some time ago of the distress of the Armenian people, and perhaps some wicked enemy convinced the Government that I have any partnership with the Armenian.

Then I looked at my wife and my seven little children, and thought very likely I shall not see them again, yet I did not say good-by to them to make them not understand my thought, but my wife understood the state, and so I went in very great sorrow and trouble, leaving my wife in very dreadful case. They entered me to the police office, and I did not see anything as my neighbor said to me. He has heard his news by mistake, but the Chief asked me, Did you distribute any cards? Yes, cards of texts from the Gospel and nothing else. Where were printed? In England. How many you got of them? About three hundred. Did you bring them? No, but somebody sent them to me. What for did send them? It is custom in our churches to send each other some present on the New Year's day, and so they were sent to present them to any person who will accept. Did your friends send you such cards every New Year's day? Not every year the same present. Then they were sent only for your congregation? No, because they are from the Gospel, I am free to offer them to

every person from every religion. What is the purpose? Nothing, but because our Gospel is the shining light we must give it to everybody. In how many languages those cards? In the Arabic and in the Turkish language. Are there not some of them in the Armenian language? Not at all. Do you know the Armenian language, and have you any Armenian books? Not at all; and so many other questions. Then the chief of the police and others with him came to my house at midnight and searched my books, and took the rest of the cards. I said to them, Just to-day I have received some books of psalms, let me give each one of you one of them, because I have not now Bibles to give you. Afterwards I have heard that the Government here will send the cards to the Grand Visir in Constantinople. I do not know what it shall be, but the result was very bad, because my wife, from the said dreadful case, became very sick.

Therefore, if you please, send my this letter to our beloved brother, Mr. Somerville, to publish it, till our distress and dangerous case be known in all the Church, to help us in earnest prayer that God may protect us and save us.

Your brother in Lord,

NICOLA DABBAK.

ANTIOCH, SYRIA.—In the March number of the *Covenant* is a letter from Mrs. Dr. Martin, from which we clip the following paragraphs:

We reached home in Antioch safely before sunset on Saturday, January 6th. Goodness and mercy had followed us in all our journeying. We were met, several miles from town, by about a dozen of our people on horseback. They had ridden

out on two previous days in hope of meeting us, not being sure of the exact day we should arrive. Two of the horsemen galloped back to town and gave word that we were coming, and when we reached the Mission premises a company, which grew to nigh 200, assembled to welcome us home. A number of these remained with us from an hour to an hour and a half before dispersing.

We have been receiving visitors, too, every week-day since, until our strength was well-nigh exhausted. A hundred and ten children and youths were present at Sabbath-school next morning, January 7th, and Dr. Martin addressed to them a few words at the close, and dismissed them with prayer and singing.

A goodly number of persons were present at the morning society meeting, and Dr. Martin gave them a short discourse from 1st John, 1st chapter. And on each Sabbath morning since, after the brethren have held fellowship meeting for half an hour, he has conducted a short service, preaching a brief discourse, and in the evening has closed the meeting putting a few questions to those present on the morning sermon.

On Monday, 8th inst., we visited the schools together, and were well pleased with the progress of the children and with the general order. I heard the boys and girls recite some 150 verses, which Dr. Martin had arranged for them a year ago, in proof of the doctrines concerning man's condition since the Fall, Redemption, Regeneration, Christ and His work, etc., etc. I was pleased to hear one lad, when his companion, reciting the proofs of our undone condition, thoughtlessly gave, "Not by works of righteousness which we have

done, but according to His mercy He saved us by the washing of regeneration and renewing of the Holy Ghost," shout "That is not a proof for this doctrine, that is one of our proofs that we are saved by grace." It showed thinking. . . .

The second Sabbath after our return there were 150 present at Sabbath-school. . . .

Considering the very trying circumstances in which our people and our work had to be left—in the midst of enemies without guide or overseer—we have great reason to rejoice and give thanks that we find matters all in so good order.

CHINA.—*The Chronicle* of the London Missionary Society for March contains an article on Shanghai: Past and Present, from which we extract the following paragraphs in regard to missionary progress during the past fifty years: Prior to 1843, though Mission work had been carried on in the Straits, at Penang and Singapore, very little had been directly attempted for the evangelization of China. Dr. Morrison, the pioneer of Chinese Protestant Missions, died in 1834, having laid the foundations for future missionary operations, by his translation of the Bible, and his compilation of a dictionary of the Chinese language—magnificent labors, the value of which it is impossible to over-estimate. On the interchange of the Treaty of Peace between England and China, in 1843, a large number of missionaries immediately entered the newly-opened ports, and began the active prosecution of missionary work on Chinese soil. In that year Dr. Medhurst and Dr. Lockhart—the latter still living, and in honored old age affording the directors the benefit

of his invaluable experience—representing the London Missionary Society, took up their residence in Shanghai; the first of a long line of noble successors connected with English and American Missions. There are to-day some 1,300 missionaries, male and female, in different parts of the field; 1,500 native assistants, of whom 209 are ordained pastors; 520 organized churches, of which 94 are wholly self-supporting; and some 40,000 native communicants, giving a Christian population of probably not less than 200,000. In addition, there are more than 60 hospitals and 40 dispensaries connected with the various Missions, and over 16,000 scholars, boys and girls, in boarding and day schools. The total contributions of native Christians to the support of their own religious work exceeds £7,000 per annum.

But these figures form a very inadequate statement of the results of missionary labors during the past fifty years. The whole Bible has been carefully revised, and fresh translations made into the many dialects spoken in different parts of this immense empire. Books on science, machinery, history and similar subjects have been prepared, and are annually being issued in large numbers from the various Mission presses. From the schools of Shanghai and Hong Kong a perpetual stream of English-speaking youths is issuing, who are destined to exercise a very powerful influence on the future of their country. There is more than enough in all this to encourage the supporters of Christian Missions, and to afford hope that the close of the next fifty years will witness the conversion to Christianity of a very large proportion of the population of China. The time is now ripe for a bold

forward movement, and, as the first to enter the field, it behooves the London Missionary Society to lead the way.

During the past ten years there has been a gradual increase in the number of our missionaries in China, as the following figures show: In 1883 we had 23 missionaries, or, including their wives, 36, and 2 female missionaries—total, 38; while last year we had 30 missionaries and their wives, 12 unmarried men, and 20 unmarried ladies—total, 92. It will be instructive to compare these figures with those of the China Inland Mission, whose foreign agents have increased from 126 (including wives) in 1884 to 590 at the close of 1893. Of these 590, 394 are from this country, 42 from North America, 34 from Australasia, and 120 associates working under the direction of the Mission, who are mostly from Sweden, Norway and Scandinavia. If we feel disposed to congratulate ourselves on the work that has been done, our complacency is instantly disturbed by the thought of the work that has been left undone, for no one can think of the tens of millions in China as yet unreached by any Mission, and of the 1,400 who every hour, it is computed, pass away into the unseen world “without God and without hope,” without a feeling of the deepest shame.

KOREA.—In a letter written from Seoul, Korea, Dr. Leonard, of the Methodist Mission, says: “The annual meeting of the Korea Mission was held in Seoul, August 31st to September 8th, 1893. The work was found to be in a fairly prosperous condition, while in the directly evangelistic line there had been signal success. The membership, including probationers, one year ago, was 100; now it is 251. Our

schools are doing a good work, and not a few of the converts are from among the students. We have all the students we can provide for. A theological department is to be organized this year, and the time is not very far away when we will need a theological school building. The press has been rendering good service, and will be an ever-increasing evangelistic agency by giving a Christian literature to this needy people. The hospitals attract the suffering for bodily healing, but they go away often with prescriptions for spiritual healing far more important than the drugs they obtain or the physical relief they experience. The outlook for the future is encouraging, though the difficulties that confront our workers are very great. The people, while kindly disposed, are as low down in civilization as can be well imagined. Looked at from a human standpoint, the task of elevating this kingdom to a Christian civilization seems hopeless, but from the divine standpoint it is hopeful."

SIERRA LEONE.—The condition of the Christian Church in Sierra Leone has been awakening no slight concern among those interested in a territory that in the past witnessed in an especial degree the triumphs of the Gospel. During the last decade Christianity has been almost stationary, while the Mohammedans have increased from 5,000 to 7,000, and the Pagans from 16,000 to 26,000. The secret has been that the missionaries have confined their work to the freed slaves brought over from America and the West Indies, or rescued from slave ships. But with the expiry of the slave trade thirty years ago, this foreign influx has ceased. On the other hand, the aborigines, Pagans and Mohammedans

are flocking in ever-increasing numbers to the neighborhood, so that in some villages they constitute the entire population. Both missionaries and the native press now call attention to the danger that the "Sierra Leone of the present may be lost in the Sierra Leone of the future, with its aboriginal population of Pagans and Mohammedans." The remedy plainly must be that the missionaries should "lengthen their cords," going in boldly and winning triumphs for Christ among the aborigines.—*Missionary Record*.

ITALY.—The Waldenses have had the conversion of Italy laid on their hearts for centuries. In the midst of their own fires of persecution they sent preachers all over the country; a Calabrian Waldensian Church had for long many adherents and many martyrs, and no sooner was freedom of worship secured throughout Italy, a generation ago, than Waldensian stations were planted everywhere. This little community of 30,000 poor, with their own pastors and schools and college to maintain, have a hundred Mission stations beyond their valleys. King Humbert visited their capital, Torre Pellice, during the sitting of their Synod in 1893. When he reached the Synod Hall the members of Synod were presented; and as he listened to their names and the names of the places they came from, he exclaimed, in astonishment: "You seem to be everywhere." In presenting a loyal address to the King at Pinerolo, the day before the royal visit to Torre Pellice, the President of the Synod, Professor Geymonat, spoke of the Waldensians as the least in the Italian family. The King interrupted him with the words: "*Anzi i primissimi*," ("On the contrary, the very foremost.")—*London Chronicle*.

AT HOME.

CINCINNATI, O.—Do you know that we have in a small way a Mission to the Jews in this city? There are 12,000 Jews in Cincinnati, and the only work in their behalf has been undertaken by myself with such help as could be obtained with the small amount of means within reach. Mr. A. Semler, a Hebrew Christian, baptized in London, was first in the work and is with us still. We have no funds except such as individual liberality furnishes. We are waiting for the Master that we serve to furnish us the means to do His own work.

Our hearts are made glad by the Providence that brought to our Mission Mr. Louis Meyers, who was received into the Church by our Session last week, after a most satisfactory examination. He was baptized on last Sabbath. He is now waiting for the answer to the question, "Lord, what wilt thou have me do." We are waiting for an indication of His will. Our first desire would be that he should be a missionary to the Jews in this city, but he says he does not feel inclined to that work because, strange to say, while he is a fine scholar in Latin, Greek, German, French and English, he is not a Hebrew scholar, and not versed in Hebrew literature, and he says the Jews of Cincinnati are Russian and Polish, while he is a German Jew.

The Jews of different countries differ from one another very much and are best reached by those of their own country.

His own choice is to be a foreign missionary. He is thirty-two years of age. He has traveled extensively as purser on board an English merchantman, and is acquainted in the principal ports of Europe

and Asia. He has studied medicine in Germany four years and a half. He is ready for the seminary. In scholarship, social qualities, mental faculties and piety I think him well qualified for that field.

The Providence that took from him his worldly goods and left him a stranger and poor in our city, and brought him to our Mission and led him to take the step long contemplated of embracing Christ publicly, and to do this in hearty sympathy with Covenanter principles and practices, are wonderful in our eyes.

I have arranged for him to read a paper next Monday, on the Jewish question, before the Presbyterian and also before the Methodist ministers' associations. Who will make clear the will of God? Hitherto he had only thought of being a Christian and a physician. Now his aims are higher.

Is not God calling our Church to undertake a Mission or Missions to the Jews? Mr. Meyers thinks that no Church comprehends the Jewish question so clearly as the Covenanters and that our simple forms of worship, the use of Psalms in praise and our high claims for Christ, commend our Church to the favor of Jews looking toward Christianity.

Yours in behalf of God's covenant people,
J. C. SMITH.

OLATHE, KANSAS.—The Ladies' Missionary Society presents the following report for the year 1893:

We have had 12 regular meetings, with an average attendance of 18 members, and one called meeting. There has been great interest shown at our meetings. Last year we numbered 63, this year we number 60. We have great reason to be thankful, although we have passed through

trying afflictions. One of our members was called home to her reward. Some of our number have been called to mourn the loss of dear ones by death, and others by separation for a time. We hope these will be ties to bind us nearer to heaven and the Master's work in a foreign field.

ANNA E. WILSON,
Secretary.

TREASURER'S REPORT.

Receipts for year ending January 1, 1893.

Cash on hand per last report.....	\$9 91
Dues collected.....	69 76
Donations.....	55 73
On account of work.....	25 28
Thank offering.....	1 35
Total	\$162 03

EXPENDITURES.

Sundries.....	\$21 28
Sent to Tarsus Mission.....	30 00
Sent to Kansas City Building Fund.....	25 00
Sent to Topeka Building Fund....	25 00
Young Woman's Missionary Fund.	13 95
Presents to missionaries.....	23 00
Total.....	\$138 23
Balance in Treasury.....	\$23 80

M. A. MOORE,
Treasurer.

The J. H. Wylie Mission Band of Olathe Congregation resolved at a meeting the first of the year 1893, to work for Rev. J. B. Dodds and wife. Besides the money raised, \$14.08, they made a box for Mission children in Suadia, consisting of picture scrap-books, pin-cushions, bright ribbons, beautiful cards, writing tablets and pencils and many other things. Considering how far apart they live, their meetings are well attended and a good

interest is kept up. For another year, with new superintendents, we wish them a better record than the year just closed. We have had 11 meetings during the past year. The collection for the year, \$14.08, sent to Rev. J. B. Dodds and wife to be used for missionary purposes, \$3.25 sent to Miss Joseph for the Mersine Mission.

MRS. M. F. GRAHAM,
Superintendent.

NEW CASTLE, PA.—One more year's labor of the Ladies' Missionary Society has been recorded. To each member, one year less is given to work in the vineyard of the Lord. Our society at present has an enrollment of 35 members. Four of these have been received during this year. Still there are many women in our congregation who do not know the benefits of being a member of a missionary society.

Cannot we not, each one, during the coming year, bring in one new member and thus double our numbers? Twelve regular meetings have been held during the year, also one special meeting, average attendance ten. Letters have been received from the Southern, Chinese and Indian Missions. At our February meeting, we were favored with the presence of Dr. Easson. By request of our society Miss Kate McBurney, of the Indian Mission, spent one Sabbath with us, addressing the Sabbath-school in the morning, and the Y. P. S. C. E. in the evening. She was accompanied by her little Indian boy Philip. During the meeting of Synod, we enjoyed the presence of Miss Lillian Joseph; she addressed the Y. P. S. C. E. and Sabbath-school. Our society has decided to clothe an Indian girl hereafter. Isie Yellowfish has been chosen as our

charge and during December a box of clothing for her and some other clothing was sent to the Mission. Some letters have been written in furtherance of the Sabbath reform, and one petition has been endorsed. Our visiting committees for the several months report 80 visits made and no definite number reported during five months. During this time two from our midst, Dr. and Mrs. Arthur Foster, have accepted the Lord's call and gone to work in a foreign field. We trust that the promise to those who leave home and friends and all for the Master's sake will be verified to them, and that they may have many sheaves when the harvest is garnered. May we hold up their hands by our *prayers* and *purses*. Death has not broken our circle, but has entered the homes of some of our members. And now we are on the threshold of another year. "Shall the record be found wanting," when 1894 shall have passed?

"Another year is dawning, dear Master, let it be,
In working or in waiting, another year with
Thee.

Another year of service, of witness of Thy love,
Another year of training, for holier work above.
Another year is dawning, dear Master, let it be
On earth, or else in heaven, another year with
Thee."

TREASURER'S REPORT FOR 1893.

Raised during year.....	\$87 30
Paid Southern Mission.....	12 00
Paid Chinese Mission.....	12 00
Paid Indian Mission.....	40 50
Paid Foreign Mission.....	20 00
Paid Home Mission.....	1 80
Total.....	\$87 30

MRS. M. M. McCLELLAN,
President.

MINNIE E. SPEER, *Secretary.*

SEATTLE, WASH.—On Jan. 13, 1893, seven members of the Seattle R. P. Congregation met at the house of Elder James G. Love to organize a missionary society. Mrs. Love was elected President; Mrs. Hemphill, Vice-president; Miss Bessie Cathcart, Secretary; Miss Mary Cook, Corresponding Secretary, and Miss Lizzie Brown, Treasurer. Miss Cathcart returning to her home East in May, Miss Cook was appointed Secretary for the remainder of the year. Twelve meetings were held during the year. We have now enrolled fifteen regular and two honorary members. Our contributions, it is true, do not amount to a great sum, but we know such gifts are not measured by dollars and cents, but by the spirit in which they are given. When talking of organizing our society a friend remarked "that the mere amount of money we might collect, or the work we might be able to do, would be as nothing compared with the benefits we would receive." This prediction has been verified to us. From each meeting those permitted to be present have gone away feeling that "The Lord is nigh unto all them that call upon Him," and that He is ever ready to fulfill His promises to those who meet in His name.

And now as we enter upon the work of another year, may it be with renewed zeal in the Master's cause. Our advantages for work have been greatly enlarged. God is answering our prayers. Let us show our appreciation of His goodness by consecrating more of our time and means to His work. Let us strive more diligently to gather into the church home, so kindly provided for us, those who are still in darkness, that they may be taught the way of life.

In whatever work we engage may we, when inclined to grow weary and discouraged, remember no effort in His name is fruitless. We enter not alone upon His work. We have the promise, "Lo, I am with you always."

MARY E. COOK,
Secretary.

LIZZIE M. BROWN,
Treasurer.

MONOGRAPHS.

CLOSING EXERCISES OF THE THEOLOGICAL SEMINARY.

The Board met in the hall, March 20th, 9 A. M., and adjourned March 21st, 1 P. M. All the members were present except Elder Boyd, who, much to his regret, was unable to attend this meeting.

Four sessions were held, two of which (Tuesday afternoon and evening) were given* to the hearing of discourses by the students in the audience room of the Central church.

R. M. Blackwood preached from John 16 : 8-11; A. M. George from Joshua 1 : 8; J. B. Gilmore from Acts 10 : 42; A. J. McFarland from II. Cor. 4 : 17, 18; J. B. McIsaac from Titus 3 : 8 and J. G. Reed from Heb. 4 : 12. Mr. Burleigh, the professor of elocution, was present during criticisms and took part in them.

At the close of the services on Tuesday, Dr. Sommerville presented the Board, to be hung up in the Seminary building, a picture of all the foreign missionaries of the Reformed Presbyterian Church in America, from the inception of the missionary enterprise in 1856 to the close of 1893. The gift was accepted with thanks.

Oral examinations were held in "Introduction to the New Testament," by Professor Willson, and on "Pastoral Theology," by Professor George. The examination papers of the students in the other studies were submitted for inspection. The examination and discourses were unanimously sustained.

Certificates were given to J. B. McIsaac and J. G. Reed, who have completed their third year at the Seminary, and diplomas

to G. A. Edgar, H. G. Foster and A. I. Robb. Earnest words of counsel and encouragement were addressed to the students by the members of the Board, the professors, and also by Rev. N. R. Johnston, who urged upon their attention the claims of Foreign Missions, especially of a Mission to China.

In accordance with the recommendation of the professors in their joint report, a committee was appointed, consisting of Dr. Sommerville and Walter T. Miller, to prepare a minute "with reference to the matter of the importance of the work of the ministry."

Their report is as follows:

There is a large falling off in the number of theological students. At the same time the field is widening in extent, and the demand for thoroughly equipped laborers is more urgent perhaps than at any former period in the history of our Church. Home congregations are anxiously waiting for pastors to take the places of those who have finished their course, or are laid aside from the active duties of the ministry. Mission Boards are calling loudly for young men to bear the message of eternal life to the many who are ready to perish in heathen lands, and in the destitute localities of this country. Surely there is need for urgent and importunate prayer for the fulfillment of the promise: "I will pour my Spirit upon thy seed, and my blessing upon thine offspring; and they shall spring up as among the grass and as willows by the water courses. One shall say, I am the Lord's; and another shall call himself by the name of Jacob; and another shall subscribe with his hand

unto the Lord, and surname himself by the name of Israel."

A serious responsibility rests upon fathers and mothers to dedicate their sons to the work of the Gospel ministry. It is not easy to see how Christian parents can contemplate the spiritual destitution of the world, and pray the Lord of the harvest, as many certainly do, that He would thrust forth laborers into His harvest, and yet lose sight of the obligations that baptismal vows and parental relationship impose on them in this regard.

God claims the same right in the children of believers as in themselves, and He looks to heads of families to raise up for Him a godly seed.

He requires parents to train their children in His fear, and for His glory. The Bible is full of promises that they can plead with Him as arguments to bless their children, and use with their children as arguments for an early consecration of themselves to God. It is not likely that the Head of the Church will use any one whom He has not called into His service to bring others under the influence of the truth, or convey life to their souls. Consequently great care should be taken not to urge the adoption of the ministry as a profession. No father or mother has a right to say: "This child shall be a minister." But it certainly is his privilege, and may be his duty to say: "I give this child to the Lord, if it be His will, to use him in the office of the ministry, and I will educate him with a view to his being called to that work." Does not the presenting of a child for baptism imply this surrender? Does not every parent virtually say at that solemn hour: "I give this child to Thee. Wilt Thou not help me to

bring him up in the nurture and admonition of the Lord? Fill him with Thy Spirit, and show him in Thine own time and way the calling in which he can best serve and glorify Thee in the Church."

God has often testified His approval of the formal dedication of sons to the sacred office of the ministry. Hannah said: "For this child I prayed, and the Lord hath given me my petition, which I asked of Him. Therefore, also, I have lent him to the Lord. As long as he liveth he shall be lent to the Lord." Samuel, even in his early years, was filled with the Spirit, and became eminent among the prophets of the Lord. It is related of Philip Henry that his godly mother devoted him to the work of the ministry in infancy; and, although she died when he was only a lad of thirteen years, he traced whatever of usefulness attended his ministry to her careful instruction in the Scriptures and Catechism, and her earnest prayers with him every day. Of another who was set apart for this service in infancy his biographer says: "God accepted the consecrated boy, took him under His special care, furnished him for and employed him in the service of His Church, prospered his career with remarkable success, and not only blessed him, but made him a blessing." A highly esteemed pastor in our own communion has had the privilege of hearing all his sons preach the Gospel, and of seeing his only daughter give herself to Foreign Mission work, as the result of parental dedication.

Similar results will follow similar fidelity to-day. Let parents prove the Lord in this way, and see if He will not pour out a special blessing on their homes, and on the Church.

R. M. SOMMERVILLE,

WALTER T. MILLER,

Committee.

The Board expressed its satisfaction with the reports of the professors and directed that they be published with the account of its proceedings.

J. W. SPROULL,
Secretary.

THE PROFESSORS' JOINT REPORT.

*To the Board of Superintendents of the
Theological Seminary:*

We respectfully report:

The session of 1893-4 began Tuesday, September 18, 1893, with a lecture by Professor Willson, entitled "A Life and A Lesson."

The names and grades of the students in attendance are as follows:

Fourth year—George Alexander Edgar, Henry George Foster, Andrew Irwin Robb. Third year—John Brown McIsaac, James Gray Reed. Second year—Robert Morrison Blackwood, John Blair Gilmore, Andrew Melville George, Andrew James McFarland. First year—Thomas Melville Slater.

Mr. Slater is a graduate of Geneva College, of the class of 1892, and is under the care of Pittsburgh Presbytery. Mr. George was a first-year student in 1890-1, and has resumed study after an interval of two years.

The students were present the first day with the exception of Mr. George, who came on the 25th of September, and of Mr. McIsaac, who came on the 28th of November. He had been ill with typhoid fever. Mr. Reed was at his home in Ohio for nearly two weeks in November owing to sickness, and Mr. Blackwood was out a few days for the same reason. The others were well, and the attendance has been good, as the record which we herewith submit shows.

The course of study has been as usual, with diligent work by the class. The past week was taken up with written examinations. The corrected papers will be submitted for your inspection. While this method is of service to the Board in judging of the attainments of the students, it is also well calculated to fix in their minds important portions of the session's studies.

The weekly prayer-meeting has been a refreshing feature of our seminary life. A list of leaders and topics was prepared at the beginning of the session, and the subjects have had a direct bearing on the work of the ministry. We name some of them: The Minister's Insufficiency, What and How to Preach, The Minister an Example; and as bearing on reform work: The Secret of National Prosperity, "Art thou he that troubleth Israel?"

The homiletic course has had the usual addition of public discourse, each of the students giving two pieces in one of the churches. The second series was on a portion of Scripture for a lecture. The students of the first, second and third years have had texts assigned for discourses before the Board. We were able to secure an elocution teacher, the instructor in elocution in the Allegheny High School. The students have appreciated this training. They have had the privileges of the Pittsburgh Y. M. C. A. with its excellent gymnasium.

The facilities for study are at hand. While there is the average proportion of our young men giving themselves to the ministry in comparison with our membership, as is shown by the statistics of the denominations, and while there is no more complaint among us than among other bodies, that many educated Christian

young men turn aside to other callings, yet we are not to be satisfied with the average: it is our duty to urge men to consider the field of the world and the claims of the Lord who came to save the world. We have published a call written by one of us entitled "An appeal to the Sons of the Church." We would ask the Board to make note of this matter of the importance of the work of the ministry, that it may go to the Church with the report of the closing exercises. We have an expectation that the coming year will witness an increase in the number of students, but our reliance must be on the Lord of the harvest, by whose constraining power laborers will be sent forth into His harvest.

We look back with thankfulness to God for the help afforded through another year, and this through a trying providence in one of our households in the long and severe illness of one of its members.

Respectfully submitted,

D. B. WILLSON,
R. J. GEORGE,
Professors.

Allegheny, Pa., March 20, 1894.

PROFESSOR WILLSON'S REPORT.

To the Board of Superintendents:

I respectfully report as follows:

The Studies of the past session in my department have been:

1. The Textual Criticism of the New Testament. We have used Dr. Warfield's book on this subject, an excellent manual introductory to Westcott and Horts' larger work in connection with their critical edition of the Greek text of the New Testament. I have supplemented some of its most condensed parts, by notes giving more detail.

2. The Greek New Testament. We have read the Epistle to the Ephesians, using the Revisers' text, and referring especially to the commentaries of Calvin and Hodge, Meyer & Ellicott.

These two studies have been united in the examination, and the papers herewith submitted, embracing both, are marked New Testament study.

3. A related branch—New Testament Introduction, has been reserved for oral examination. Use has been made, as last year, of Dr. Gloag's systematic works. We used his Introduction to the Catholic Epistles, the dissertations of which add value to it as a class book.

4. The Hebrew. The students were evenly divided in this study, the junior class using Harper's Elements of Hebrew, and his introductory Method and Manual. They have wrought faithfully, and their papers which are submitted show the advance made. A few of them had made some progress in this study the previous year. The Senior Hebrew class recited in Dr. W. H. Green's Grammar, concluding it this year. They have read in Genesis, Isaiah and the Psalms. The half of the time of this class was given to the study of Old Testament Introduction, in the use of Dr. C. F. Keil's Introduction to the Old Testament. The attacks on the integrity of the Hebrew Scriptures are so general and so bold as to give great importance to this study. The portions relating to the Pentateuch, Joshua, Judges, the books of Samuel and Kings and Isaiah were completed. The papers of this class are also submitted.

We have had a pleasant and profitable year of study.

Respectfully submitted,

D. B. WILLSON.

Allegheny, Pa., March 20, 1894.

PROFESSOR GEORGE'S REPORT.

To the Board of Superintendents of the Theological Seminary:

The following report of the work in my department is respectfully submitted:

I. SYSTEMATIC THEOLOGY. (Hodge.) Our studies were in Soteriology, beginning with Vol. II. Chapter III. "*The Person of Christ*," and closing at Vol. III. Chapter XIX. "*The Law*."—We covered over 600 pages and made a general review of the subjects gone over the first half of the term and held a written examination on the part reviewed.

II. CHURCH HISTORY. The Medieval Era from Charlemagne, A. D. 800, to Luther's Theses, A. D. 1517. The text-book was largely supplemented by extended outlines on important topics and noted characters, with copious references to Smith's and Kurtz's Church Histories, Hallam's Middle Ages, Dr. Lord's Beacon Lights of History, Shedd's History of Doctrine and McClintock and Strong's Encyclopedia. These notes and references were taken down by the students and furnished the basis of our review and of a written examination. We sought to treat the subject not as mere *annals*, but to study Romanism as a system in its principles, methods and fruits; and also to discover the overruling hand of the reigning Christ in the events of this period.

III. HOMILETICS. In this department we studied Prof. Phelps' work entitled *English Style in Public Discourse*, beginning, completing and reviewing the book, and holding a written examination. Until the holidays the homiletic exercises consisted of studies in lecturing, based on the Book of Acts. This, together with

the course of lectures given by the students, as referred to in the joint report, gave large prominence to the study of this method of pulpit work. After the vacation we had exercises in framing skeletons on texts assigned in advance—and the plans submitted were criticised by the class and teacher.

PASTORAL THEOLOGY. I gave a course of thirteen lectures on two general topics. I. The pastor as an Evangelist. II. The pastor in relation to the public work of the church. The subjects embraced under the first topic were:

- (1.) The conditions of success in bringing men to Christ.
- (2.) The Holy Spirit as the source of Power in bringing men to Christ.
- (3.) How to use the Bible in bringing men to Christ.—(4 lectures.)
- (4.) Revivals of Religion.—(4 lectures) discussing the nature of a true revival. The Scripture warrant for revival services. How to promote revivals and how to conduct them. The inquiry meeting. How to conserve the results and prevent reaction.

Under the second topic I discussed The Pastor in Relation to the Public Schemes of the Church—The Pastor as a Reformer and the Pastor as a Witness. The discussion of our distinctive principles will come in the course next year. I have endeavored in this course of lectures to give effect to the expressed desires and the action of the Synod in connection with the report on evangelistic work last year. The examination will be oral. The written examination papers are herewith transmitted.

Before closing my report I should say that I was detained from meeting the class for three days owing to the very critical

illness of a member of my family. The remembrance of the Christian sympathy and earnest prayers of my co-professor and the students of the Seminary at that time, and during the days of anxiety that followed, together with God's gracious answer to the supplications in our behalf, moves me to unwonted fervor in my thanksgivings to the Father of mercies, for His goodness experienced during the session now drawing to a close.

Respectfully submitted,

R. J. GEORGE.

DR. PATON'S MISSION.

In the *Canadian Presbyterian Record* for February there appeared an inquiry headed "Dr. Paton's Mission." It was accompanied by an editorial, in which the writer seemed to think that, in order to promote the missionary work which he so ably represents, it was necessary to make light of the self-sacrificing efforts and grand successes of one who has done more than any living missionary for the evangelization of the New Hebrides. Every one will admit that the editorial, to say the least, was in singularly bad taste, when it is known that Dr. John G. Paton, during his visit to this country last year, spent a fortnight in Nova Scotia, pleading night and day for the Missions sustained by the Presbyterian Churches of that Province, and covered into their Treasury every cent of the collections taken at his meetings, amounting to some twenty-five hundred dollars.

At the request of our friend, Dr. Paton, we gladly insert in the *HERALD OF MISSION NEWS* a "copy" of the reply he sent to the editor of the *Presbyterian Record*:

GLASGOW, SCOTLAND, Feb. 17th, 1894.

DEAR SIR—A copy of your *Record* for this month has been forwarded to me here.

It contains an article headed, "Dr. Paton's Mission," which I can only regard as a malicious misrepresentation. An anonymous letter, by "A Minister," couched in insinuating phraseology, is answered by you as Editor in a series of statements, either untrue in point of fact, or so placed before your readers as to suggest what is untrue, and what can only damage my character and standing as a missionary of the Cross. I claim a little space for reply, though I leave the Presbyterian people of Canada to judge betwixt us as to the spirit of such an attack on one who is spending his days and years as by God's help I am trying to do.

1. Your correspondent well knows there is no such thing in existence as a "Dr. Paton's Mission," about which he so innocently inquires. It is the New Hebrides Mission, supported by Australia, Scotland, New Zealand and Nova Scotia, for whose interests alone I am a humble and devoted advocate. True, personal and loving friends, readers of my book and others, have started a "John G. Paton Mission Fund," and they may in their too affectionate regard speak of the work in which I am engaged as "Dr. Paton's Mission," but all my toils and all moneys ever raised by me, or sent to me, are exclusively devoted to the New Hebrides Mission.

2. You lightly touch off my period of nearly four years of perils and trials, as being "about two years on Tanna," and the interval betwixt leaving Tanna and settling on Aniwa you wipe out thus: "After some years of absence, his next settlement was on Aniwa," leaving any one to infer that the four years between might be a happy furlough. If it gratifies you to be little what God called on me to do and to

suffer for Christ's sake, you are welcome. But the churches know that in that period the very existence of the Mission was at stake; that by incessant traveling and addressing churches and schools, without one day of rest, £3,000 were raised to build the first *Dayspring*, and £2,000 to secure additional missionaries; besides another £1,400 to relieve her of debt after her coming out from Nova Scotia, and her first trip to the islands, and to organize a permanent fund for her support, which has continued ever since. Again, at a later date, when she was wrecked, God used me in raising another £3,000 to secure and insure a second *Dayspring*. Now, in the opinion of all the missionaries in the field, and of all the churches concerned, the very existence of our New Hebrides Mission depended on the accomplishment of these tasks, which, God knows, I undertook with much shrinking, and only for the work's sake, and for the lives of missionaries and their families.

3. You note that I have been "on furlough since 1881," and that I have "not been at work in the New Hebrides" from that date. I leave aside the fact that I have been sent to the islands thrice in that period, and spent all the time the Victorian Church would spare me there in the interests of the Mission on several islands, but, particularly, on my own beloved Aniwa. Your readers may be informed, however, that in all those years I have never had one week of rest, nor sought it; that the whole of my time and strength has been spent in the service of the Mission, raising money to support those in the field and to increase the staff, by ceaseless traveling and lecturing; and, further, that in the judgment of the Victorian Church, whose missionary I am, my time and strength are

more profitably spent thus for the Mission than by remaining on my own island, where the cause of Christ is carried on by converts (whose number you refer to in anything but a Christ-like spirit) given to me of God and by occasional visits of the nearest missionaries. If I had been consulting personal comfort, or shrinking from duty, I might at my age have sought a different kind of furlough without dishonor or blame.

4. You are kind enough to say, "Dr. Paton, at present, cannot be said to have any special Mission." My "Commission," at least, is from the Presbyterian Church of Victoria, with another from the Federal Assembly of the Presbyterian Churches. It was publicly circulated throughout the United States and Canada in my "Statement and Appeal," to the number of many thousands. It authorizes me, amongst other things, "to procure two missionaries" for the New Hebrides, under the Victorian Church, and to "receive any contributions offered for its Foreign Missions." This is part of my "special Mission," and by the help of God I hope to fulfill it, and more.

5. As to the call for "five or six additional missionaries," and for the new "*Dayspring* Mission ship," the missionaries on the islands and myself may be in advance of the opinion of the churches we represent in reference to the requirements of the islands and the necessities of the Mission. But you have no authority for saying (1) "that no Church has any thought of making that advance at the present time;" or (2) "that the *Dayspring* Board in Sydney has charge of the matter," that is, of the decision to build or not to build another Mission ship. Formally no church may have "authorized" the taking of either of

these steps, simply and solely because of the financial responsibilities being heavier than they see their way to meet, but to me it is as certain as anything can well be—that if the people of God in Britain, in Canada, and the States put the means into my hands, as they seem disposed and willing to do (thank God), there will be only one opinion in Victoria as to employing the necessary missionaries and building the vessel, without which the Mission cannot possibly complete its work on the New Hebrides. The one obstacle in the way, so far at least as known to me, is the lack of funds, and not any decision against more missionaries, or the new ship. Ten years ago all the missionaries on the islands declared the absolute necessity of a steam auxiliary ship. The Victorian Church “commissioned” me to raise the money. I went back to them with £6,000. They got plans from a famous Clyde ship builder, all in good faith, surely, but it was found that the new ship would require £1,000 per annum more than the old one to maintain her and keep her floating. The churches could not face that, and for that reason, and for that alone, the *Dayspring* was not built, and the money for her lies in the Church’s hands at interest. Will any man pretend that if friends in Britain and Canada offer to raise that additional £1,000 per annum, I am not entitled to accept their offer, so far, and go back to my church and say, Here is the money, and let us now build the ship? However, I have not pretended that the churches “authorized” this building of the vessel; on the contrary, the printed circulars distinctly state that in the event of the ship for any cause not being provided, every subscription will be “faithfully returned” to the

donors, and that will be done unless by them specially allowed to go to the general work of the Mission. I make my “appeal” with a clear conscience, and with an absolute faith that a *Dayspring* ship is indispensable. Other arrangements have been tried, and have either broken down or proved most unsatisfactory. The Mission Synod could not meet last year, and missionaries and teachers cannot be visited as required without a ship of our own. Every Mission in the South Seas finds this absolutely essential—the American, the Episcopal, the L. M. Society (as witness the magnificent new *John Williams*, launched on the Clyde). And the three Nova Scotian Mission families, in whose interests you write, as if my work were opposed to theirs, are all of them as dear to my very heart as they ever can be to you; and they, too, will benefit as much as all the others, if the ship be obtained, and they will suffer equally if the ship be not provided. You will not get from any of them any sanction for disparaging the proposal of having a Mission ship all our own, provided only the fund is forthcoming. They know too well, as all on the islands bitterly do, how much they and their families and their work have to endure at the hands of those who are “chartered” as trading vessels, but have no interest in our Mission, nor in any Mission.

6. Your readers must form their own opinion as to the spirit which prompted “A Minister’s” letter, and as to the *animus* of your remarks regarding my poor life and work. I have neither time nor disposition to enter on further controversy, especially of a personal kind. But I can leave my vindication to God, whom for these 36 years I have striven, according to my light, to serve in living and toiling for the New Hebrides as I mean to do till I die.

(Signed) JOHN G. PATON, Missionary.

P. S.—In all appeals I strongly urge that no one is to lessen contributions to their own Missions by anything given to us, but that all must be over and above what they ordinarily give. I have every reason to believe that that really is the case. From hundreds of places I do certainly know that the interest awakened by our visit has increased, and not lessened contributions all round. In spite of your remarks I still hope that it will be proved that Nova Scotia is no exception.

(Signed)

J. G. P.

PEACE IN THE CHURCH ESSENTIAL TO SUCCESSFUL MISSIONARY WORK.

"Peace I leave with you, My peace I give unto you," is a priceless legacy to the Church in order to make her, among other things, attractive to the world. The perfection of beauty includes peace. David says, "Pray for the peace of Jerusalem; they shall prosper that love thee. Peace be within thy walls, and prosperity within thy palaces. For my brethren and companions' sake, I will now say, Peace be within thee. Because of the house of the Lord our God I will seek thy good." Paul says, "Follow peace with all men, and holiness, without which no man shall see the Lord; looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble you, and thereby *many* be defiled." Certainly in the light of these and other passages in God's Word, contention ought to cease that grace may abound in the Church, and thereby enjoy prosperity, lengthening her borders and strengthening her stakes.

The want of peace and harmony among God's people sounds the death knell of the

development of the Christlike missionary spirit. True, there may be a degree of missionary enterprise, but the Holy Spirit does not consecrate and set on fire the energy of the Church so long as she remains in a state of unnecessary strife. Her enthusiasm, which should be holy and exalted, is chilled and dwarfed by an unbrotherly war of words. This unseemly and unnecessary contention has the same effect upon a united and sublime missionary advance in this crisis of the world's salvation that the bickerings and jealousy of the Army of the Potomac had on its advance upon Richmond, and not until that mighty army became one in heart and purpose did it succeed in putting down the rebellion and capturing Lee's army at Appomattox. It does not take any argument to prove that peace to the Church is essential to the Christlike missionary spirit, because Christians will not seek membership in a divided and quarrelsome Church, and how can we expect the heathen to do so? How they loved one another was the distinguishing characteristic of the Apostolic Church when the missionary spirit was co-extensive with the wide world, and commensurate with the needs of the human race, "and the Lord added to the Church daily such as should be saved."

"It may be proper," says the late Prof. J. R. W. Sloane, D. D., "that some should sit apart and 'reason high' upon those profound questions which relate to the very foundations of the Christian faith; but others must descend into the arena of tempted, sinning, suffering, dying men, and battle face to face, hand to hand, with those forms of evil which slay their tens of thousands, where mere intellectual error cannot number even its hundreds of vic-

tims." In contrast with those who sit apart and "reason high," every Christian should be a spiritual power, a living, acting force in the work of saving souls; for this purpose is the Holy Spirit sent down from heaven, the Church endued with power from on high. Oh, that the Church would no longer dwell in her tents where "doubtful disputation" revels, but go forth, strong in the Lord and in the power of His might, and spread the blessings of peace wide as the world and broad as humanity.

"Come forth from Thy royal chambers, Thou Prince of the kings of all the earth," and give to the world a grand exemplification of a peaceful, united Christianity, converting the world to the enjoyment of a blessed peace, and make them to sing the angelic annunciation, "Glory to God in the highest, and on earth *peace, good will toward men*," as in the night when Christ was born the temple of Janus was closed, and in the language of Milton's magnificent hymn:

"No war, or battle's sound,
Was heard the world around;
The idle spear and shield were high up hung;
The hooked chariot stood,
Unstained with hostile blood;
The trumpet spake not to the armed throng,
And kings sat still with awful eye,
As if they surely knew their Sovran Lord
was by.

And peaceful was the night
Wherein the Prince of Light
His reign of peace upon the earth began."

Or as David sings in the 72d Psalm

"The lofty mountains shall bring forth
To all the people peace;
The little hills shall also yield
The same by righteousness.
The just shall flourish in His days,
And prosper in His reign;
He shall while doth the moon endure,
Abundant peace maintain."

Let the peace of God which passeth all understanding reign in the Church and bind all its membership by a holy and consecrated allegiance to the Prince of Peace; then "the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it."

S. J. CROWE.

Warren, O., March 22, 1894.

BUDDHISM IN JAPAN.

Dr. Loomis, the agent in Japan of the American Bible Society, says: "The greater part of the Japanese are Buddhists, and they have come to feel that their religion is fast losing ground, and something must be done to maintain their power and influence." Buddhism is divided into numerous sects, and they have not been able to agree on any methods to preserve their waning faith. Public meetings have been tried, political activity has been advocated, study of Buddhism as a philosophy has been urged, but all without much effect. The priesthood is denounced as immoral, and is so corrupt that a Buddhist paper asks, "Is there not a single true follower of Buddha among the 200,000 priests in Japan?" So far has this deterioration gone that the priests have lost their influence with the people, and many are turning to the morality of Christianity even though they do not care for its spiritual teachings. Professor Ladd, of Yale Theological Seminary, as a result of his recent observations in Japan, writes: "Some of the most observing, thoughtful and influential of the political leaders of Japan are coming to recognize the fact that they, the nation, need Christianity as a moral power to teach the people self-

control; need it also to reform evil customs, alleviate suffering, solace sadness, and cheer the fainting national heart. Some of the most reactionary of the 'Conservative party,' in view of their inability to bring the nation back upon the Confucian ethics, are really glad of help from Christian ethical teaching and discipline. It is as a moral force that the statesmen of Japan are most inclined to welcome the work of Christian teachers."—*Baptist Missionary Magazine*.

THREE WORDS.

Only a few weeks after a missionary had reached the scene of his intended labors in Equatorial Africa, he and his wife were called to their rest and reward. This fact gives special emphasis to the three words with which he closed an impressive address delivered at a public gathering shortly before he left England:

"I have three words to leave with you an *inspiration*, a *fellowship*, a *sacrifice*. I knew one most powerful preacher, one who had been much used of God in the salvation of souls, and whenever you heard that man preach you would often discover that just as he looked down at what you would think to be notes he seemed to get some fresh inspiration. And if you were to go and look at those notes you would see just one word, 'Jesus.' I want you, beloved gleaners, to get a fresh *inspiration*

to-night from that loving one, Jesus. Look upon Him that you may get a fresh inspiration for this year's service. And then, a *fellowship*. I do not know if you have ever read the remarkable passage in the life of Henry Martyn, in which he gives an account of how he spent a night in agonizing sorrow, which was the result of a thought coming to his mind of the value of a soul to God. He began to think of the various outcasts in India as being quite as dear to God as the kings of Britain. And that night he spent in prayer, in tears, in sorrow over souls.

"I pray God that this year you may know something of the fellowship with the Lord Jesus Christ in His sorrow for souls. And now that other word, *sacrifice*. A noble youth of Rome, who discovered the riches of God's grace in Christ, and became a follower of the Lord, went to Hermas with a desire. 'What,' said he, 'can I do in return for such love as this?' Hermas took out the noble young fellow and showed him something of the sin of Rome, and as he pointed out here and there something of the need of its souls, he said: 'Here you will find an altar, and there become the sacrifice.' Look upon the fields, white unto the harvest. Look upon the millions that are without Christ in the world to-night in their awful sin, and you will find an altar, and may God help you, beloved gleaners, to be a sacrifice."

I am a convert to Missions through seeing Missions and the need for them. Some years ago I took no interest whatever in the condition of the heathen. I had heard much ridicule cast upon Christian Missions, and perhaps had imbibed some of the unhallowed spirit; but the missionaries by their lives and character, and by the work they are doing wherever I have seen them, have produced in my mind such a change, and such an enthusiasm in favor of Christian Missions, that I cannot go anywhere without speaking of them, and trying to influence in their favor others who may be as indifferent as I was before I went among heathen countries.—*Isabella Bird Bishop*.

EDITORIAL NOTES.

—A recent death in New York City has filled many hearts with sorrow. On Monday, 19th of March, there passed away from earth, after a brief illness, the only son of Mr. and Mrs. Hugh O'Neill. Only eighteen years of age, he had attained a spiritual maturity that is very rare in early life. So far from fearing the approaches of the last enemy, he spoke, without the least excitement, and in assured confidence of his departure. His one anxiety seemed to be for those who would be left behind. Noticing tears in his mother's eyes, he asked her not to weep for him, as he was going to heaven and would soon be with the Saviour. His brilliant earthly prospects had no fascination for young Hugh O'Neill, in view of the inheritance incorruptible and undefiled, that would never fade away.

The thousands that attended the funeral, as well as the words spoken on the occasion by pastor and friends, testified to the high esteem in which he was held. Devoted to his parents, eager to make others happy, and loyal to the Church, where he had professed faith in Christ more than four years ago, this consecrated youth will be missed for many a day. Every true heart must go out in prayerful sympathy for the bereaved father and mother as they recall his sudden removal and try to solve its meaning and learn its lessons.

—Once more the young men of the Church are reminded that two years ago the Board of Foreign Missions was authorized to call for an ordained minister and a physician to establish a Mission in China. To this appeal there has been no response. There is money in the treasury to begin operations, and an extra fifty cents an-

nually from each communicant in the Reformed Presbyterian Church would furnish a fund abundantly sufficient to meet running expenses. It is said that 161 Chinese in the membership of the various Churches in California, contributed last year for benevolent purposes at the rate of \$39.07 each member. Surely, then, 9,874 Covenanters in the United States and Canada, some of whom possess large means, should be able easily to give \$4,918.50 to help evangelize the millions in China who know not the Saviour. We wish that each one would go into his closet when he reads this Note, and there ponder the solemn question that an African chief recently put to a missionary on the Upper Congo: "*If God so loved us, as you say, why has He not sent some before to tell us about it? And if the white men have known it some time, why have they not come before to us?*" Where there's a will, there's a way. Every one appreciates the reply of a Dakota farmer, when asked how he and others could afford to build a church when the times were so hard and money so scarce among them: "When we lack a plow or reaper we say we must have one, and we go to town and buy it. We had no suitable place for meeting, and we felt that we must have one. It was a necessity, and so we have built it." There is peculiar force in what a correspondent of the *London Christian* says, when seeking to rouse the Churches to a sense of their duty in relation to evangelistic work outside their own sphere: "The interest in Home or Foreign Missions, or in any other good work, will be the measure of the spiritual force behind it, and the repeated and urgent appeals to the Churches in relation to a duty, which a real live

Christian Church would be simply *incapable of overlooking*, is painfully suggestive of spiritual sluggishness and indifference."

—An ordained minister and a physician are also needed for the Island of Cyprus. Those who volunteer for service in this field must be prepared to meet opposition in many forms. Persistent efforts are being made to injure the good name of our licentiate, M. Daoud Sada, and so impair his influence as a preacher of the Gospel. And those who go out will have to bear reproach for the name of Christ.

The money is already provided to pay the salary of a minister for several years. The call is not for money, but for an ordained minister to take charge of the work and a physician who can furnish reliable testimonials as to his Christian character and professional ability. The position calls for men thoroughly trained in their respective callings; men that have yielded themselves unto God and are ready to say, in the true spirit of consecration, as the saintly John Milne said: "Lord God of Hosts, I desire deliberately, cheerfully, and with full purpose of heart, to surrender myself wholly and forever to Thee. I am willing to receive what Thou givest, to want what Thou withholdest, to relinquish what Thou takest, to suffer what Thou inflictest, to be what Thou requirest, and to do what Thou commandest. I feel that this is my duty, my interest, my privilege, my glory"; men so loyal to the Redeemer that no suggestions of self-interest can lure them away from the work to which they have devoted their lives. "The harvest truly is great, but the laborers are few; pray ye therefore the

Lord of the harvest, that He would thrust forth laborers into His harvest."

—The closing exercises of the Theological Seminary were held on Tuesday and Wednesday, 20th and 21st of March, in Allegheny, Pa. The examination gave evidence of thorough and timely instruction on the part of the Professors, and painstaking diligence on the part of the students. The discourses delivered as specimens of improvement were carefully prepared, and evidently left a favorable impression on the Board of Superintendents.

It is matter of regret that there were only ten students in attendance during the session, three of whom have completed their course, and are eligible to the pastorate. This large falling off in the number of young men who are looking forward to the work of the Gospel ministry, should call forth earnest prayer to the King and Head of the Church that He would put it into the hearts of many to dedicate themselves to this service.

—The attention of our readers is called to a letter from Rev. J. C. Smith, of Cincinnati, O., in the interest of a Mission to the Jews, that he and others belonging to different Churches in that city have undertaken to establish on undenominational lines. (See page 84.) In a printed circular he says:

Allow me to set before you a few facts: There are in this city twelve thousand Jews. Many of these, because of persecutions, have been driven from their homes and possessions, and are poor and strangers in a strange land. They are our neighbors and are the kinsmen, according to the flesh, of our beloved Saviour and His apostles. They are God's covenant people

and have special promises. They are either waiting for the long expected Messiah, or are drifting into infidelity. The "priest" and the "Levite" "pass by on the other side." There are persons in all our Churches that believe that the time of their return is drawing nigh, that their conversion closely connects with the glory of the Messiah's kingdom, and that through their fathers we have received all that is precious in faith and hope, and who greatly desire to extend them a loving and helpful hand.

We meet with many discouragements and difficulties, but we are encouraged to press forward. A motor that can only pull a train *down hill* is not valuable. We are on the *up grade*. Will you give us a push?

We ask, first, that you will lead your people in prayer for the Jews and for our Mission.

Third, that you will lay these facts before your people and be the medium of conveying their individual offerings to George T. Howser, at Y. M. C. A. building, or to the Treasurer, J. E. Huheey, 163 West Sixth street.

—The following contributions towards the salary of a Pastors' Missionary have been received since last report:

Rev. James Kennedy, D. D.	\$25 00
New York, N. Y.	
" T. H. Acheson	10 00
Hopkinton, Ia.	
" W. J. Coleman	20 00
Allegheny, Pa.	
" E. G. Elsey	10 00
Glenwood, Minn.	

There are many others that we should like to hear from. It is a great matter for a pastor to be able to say to the flock en-

trusted to his care: "Those things which ye have both learned, and received, and heard, and *seen* in me, do; and the God of Peace shall be with you."

—The following contributions to the Foreign Missions have been handed to the Treasurer:

J. R. Dunlap	\$1 00
Mrs. J. R. Dunlap	1 00
Maggie Dunlap	4 00
Shedd, Ore.	

—A few days ago a letter came to our office from Master A. S. Blaine Henderson, of Spring Church, Pa., covering one dollar for the Industrial School in Latakia, Syria.

—We recently received through Miss Evelyn McIntyre, of Mankato, Kan., the sum of ten dollars and five cents, to be applied as follows:

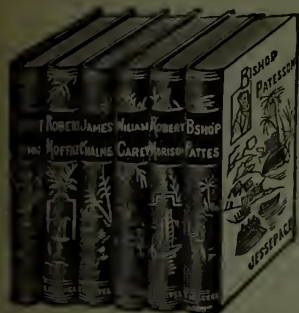
A gift to Dr. Metheny from the	
Holmwood L. M. S. to use as	
he wishes in his work	\$5 00
Indian Mission, from Irl and Willie	
McMahan	50
Cyprus Mission from	
Rose Tippin	30
Laura McIntyre	1 50
Maud Montgomery	25
Ida Montgomery	25
Amy and Maggie Montgomery	25
Ella Cavin	25
Evelyn McIntyre	1 75

This money from the children is the product of a nickel given to each one and invested for missionary purposes.

—A friend of Missions, a member of 2d New York, who does not wish her name published, handed us, a day or two ago, five dollars for the work in Cyprus.

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